

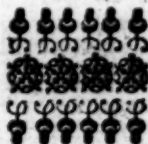
A Religious Retreat

SOUNDED

To a Religious Army,

By one that desires to be faithful to
his Country, though unworthy
to be named.

*Bonus Civis initia belli Civilis invitus
suscipit, extrema non libenter perse-
quitur, Cic.*



London, Printed for Stephen Bowtell at the Bible in
Popeshead-Alley, 1647.

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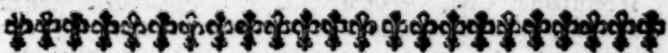
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Worthy Gentlemen and Souldiers.



When you had done God and the Kingdom that faithful and succesful service, for which you deserved to be recompenced with all the honor and rewards the State can wel afford you ;

If then you had tendred your selves in a Christian manner to lay down your Arms, or be disposed of by the piety and prudence of the Parliament, you had crowned the Gospel and your selves with perpetual praise.

If then you had consulted what is amiss in the State and Church, and tendred your observations to the Parliament with respectie integrity, that as you had given proof of your fidelity and magnanimity for their sakes, so they would please now to manifest their sanctity and ingenuity for yours, in considering and redressing what you had or should proffer ; you had not only sealed up your Christianity to all ages, but obliged both Houses to have rendred you all due regard, or to have prostituted themselves to such Animadversions from all hands, as they could never have born with honor.

But seeing you are pleased to chuse another way, wherein not a few of your godly Brethren and Friends fear you expose your selves to more temptations, and re-involve the State in more troubles, then are yet felt or foreseen: give leave to one who loves you as much for your valour and vertue as any other whatever he be, to speak a few words in your eares, wherein if he shal take a piece of your courage upon him to speak freely, he presumes you wil excuse him.

Fortis fortem amat.

I know you are too too full of Agitations, to attend to any general Declamation about the Purgatory of civil wars, or the Paradise of National Peace: whereof I beleve many of you have read much in Scripture and humane Histories: I shal rather address my self to you, with some opportune perswasives taken from instant occurrences which tender themselves obviously to the view of such as are seriously observant of divine Providences,

A Religious Retreat.

It hath pleased God, whom we all acknowledg to be the Lord of our Hosts, and the King of our Peace, so to over-shadow and over-rule these late sinful and threatening tumults, that what good men feared, and evil men hoped, is not come to pass; in stead of Blood and Rapine, we have met with quietness and innocency: blessed be his Name, he hath guided you with such moderation, that all honest men honour you for your honesty: Let it be your and our wisdom, to honour Him, who hath honored you, and favour'd us, far beyond both our deserts and expectations.

This more then ordinary goodness of his, hath suggested two great motives to peace.

First, his apparent unwillingness that we should proceed to any further war; what provocations and preparations were in the spirits of both sides is known to Him, and not unknown to us, assuredly much more then can be justified; the City was resolved to fight for their safety and reputation, the Army resolved not to be outdard, but the God of mercy and peace would suffer neither to draw a Sword; it stood with his honor to restrain the pride and rage of man; and thereby he hath spoken plainly, that he will have us fight no more one against another, unless we will first fight against him and his will.

Nor hath he discovered his own mind only, but the minds of all that are well minded, how weary they are of war, how desirous of peace, how willing to lay down all humane glory for peace sake. How easily such a City might have swallowed up such an Army, is easily confessed by any humble heart; nor do I doubt, but some Spirit or other whispered in the eares of many Citizens what the Senators spake out to the City of Rome in the like danger.

His terribilibus fratribus portas aperietis? hos unquam urbem recipietis? non tempore oblato, Ducibus paratis, animis militum incitatis, populo Romano conspirante; tota urbe ad pacem & dignitatem conservandam excitata, Deorum Immortalium beneficio utemini?

But you shewed your selves not *terribilibus*, but *amicissimis fratribus*; nor did the City *conspire*, but *portas aperire*; surely the Spirit of peace won the day of the Spirit of war in all your hearts.

The remarkable kindness of God in these overtures of his good pleasure towards us, hath set me on work, with all sincere affection to beseech and besiege you with this following *Intreaty*; wherein, because

because you are Gentlemen of *Roman* Spirits, I shal here and there interfert a few passages of the old *Roman* wisdom, praying you to understand, that I turn not the worst side, or sense of them upon you, but only what is *placide* and perswading; and knowing sundry of your chief Council, to whom I chiefly direct my speech, to be wel acquainted with the *Roman* tongue I shal not trouble my self to put them into *English*, and the rather, because I would not have common people hear all I say.

My intended aime is Threefold :

First, to intreat you now to re-collect your selves in cool blood, and with all meekness of wisdom, resolve to reserve such a competent Army of select Forces on foot, as the wisdom of the State shal think meet for our present safety, so ordered and quartered, that they may be neither a terror nor a burthen to the Country : and to suffer the rest to be disposed of, according to the mind of God, and prudence of the Parliament, not infringing the Liberty of the Subject.

Second, that whatsoever else you intend to do, you would leave us a free Parliament, so free, that it may not only be fully free within it'self, but clearly free in the apprehensions of the whole Land : if you leave us not this, you leave us just nothing, you rend our State up by the roots.

Nisi leges autoritate Senatus sanciantur & rescindantur, imago nulla libera Civitatis relinquetur.

Third, to give you a true information of what Errors and temptations you have and may fall into, at least as wise and moderate men judge, what blames lye upon you, what fears possesse the hearts of many who truly fear God, and have an Interest in the Throne of Grace, that you may be intreated to avoid them, and to listen to the two former, which I earnestly perswade with these ensuing Arguments, and that very briefly.

IT is acknowledged by diverse good men on your own party, and greatly bewailed by many godly men, that dare not close with you, that they cannot find out any religious or rational ground for these your late proceedings. Such as walk abroad are these :

That other people upon such motions, though irregular, have made their progresses to great heights.

That you are carried on by an *Impetus animi*, a more then ordinary impression of Spirit.

That

That you follow the Dictates of Providence.

That God hath now given the Dominion into the hands of his Saints.

That you have conquered the Land, and it being yours by Conquest, you may do what you do.

That you are privy to such plots as may ruine the Kingdom and Parliament, if you should not by this course prevent them.

For the Fourth first, they passe with me as vagabond tales, that have neither house nor home; it is too hard to beleewe, that understanding men should attempt such an enterprise upon such wilde warrants. Historians will tell you, that they have been often found but destructive dreams: I need not say often, but ever. Logicians will tell you, that such irrational phantasies give Commission to any mutinous Insurrections whatsoever; for what company of mal-contentes may not plead them, and who can confute them? And Divines will tell you, that irregular beginnings, will never warrant regular proceedings in the same hands and kind, not ever assure regular issues.

For the Fifth, though I suppose you are too wise to plead it, yet because some men plead it for you, I will say this little to it: If the Master and Mates of a rich Ship should endeavour to carry it away from the owners, and Merchants, and take it for their own use, and the rest of the Mariners should resist and overcome them, and preserve the Ship for those whose it is, I suppose you would not say the Ship and Goods were therefore theirs: Or if a man should hire some stout men to turne out of his house some that would take and keep possession of it wrongfully; that therefore they might claime and own the house. If you claime the Realm by conquest, it will be expected in good Justice, that you should repay to the Kingdom all the moneyes and costs they have been at; and that you should now take the care of the State into your hands to manage and rule it, and discharge the Parliament, who certainly will be loth to serve their servants, or to spend more travaile and trouble about that which is yours.

The Sixth is somewhat fair, if you can make it good by honest and honorable testimony, besides such as may be had from any of your Army, for you are all joyned accusers; That there are indeed such plots: That they are known to you, and not to the Parliament, who likely would and could prevent them: That they can by no means be prevented, but by this your very way. We shal then acknowledg, that though such proceedings may be illegal, yet they may not be unlawful.

You are reported to be an Army of Saints and Christians, at least in great parts, I am ready enough to beleewe it: If you be so, you must not think much

much to give God and the State, whereof you are Subjects, a Christian Answer to that most Christian Question, which the Holy Ghost puts to all Christian Soldiers, *Whence are your Wars?* James 4, 1. If you can do it, every Christian in the Land wil rejoyce in your Christianity; but till you do it, you must not be offended, if every Christian which is not acquainted with your grounds, interpret your intensions by the language of your actions, and suspect with a holy fear, that your wars, for so they may be called, though there be no stroaks, are but wanton Wars, rising from, and striving for some unmortified lusts or other.

Yea, give me leave to tell you Gentlemen, that it concerns you, as much as your Lives, Honors, and Religion comes to, to give the State and Churches of ENGLAND, a satisfactory accompt of these mystical motions: it may be many of you are satisfied in your selves, but that is not enough in publick and popular cases.

Non Scipioni, sed Senatui, non Senatui, sed Reipublice respondendum est.

If you cannot do it, it wil please God best, that you put an end to them as speedily as you can, and trust him with his own cause.

It is likewise feared by those that love you much, That you run too great a hazard for your own behaltes.

Your friends suspect you presume too much of the prowess of your Army, that it is irresistible and invincible; take heed you be not deluded, let not your late quiet march through London make you conclude beyond the premises; in which act you wil hereafter confess, you walked too neer the brink of a precipice. I suppose you doubt not but the Kingdom, if it please, can make very many Armies equal to yours for Leaders and Followers, for honor and valor; nor are you ignorant, that the *victory is not always so the Strong*. If God dislikes an Army, he can dissipate it with a far less; we have examples good store: If a Land grow weary of their Army, they can soon suppress it: and truly very many grow exceeding weary, and wil be praying and studying to be eased.

Quamvis submersa leges, quamvis tremefacta Libertas, Emerget tamen aliquando, vel judicis tacitis, vel publicis suffragiis, vel apertis telis, &c.

You may also presume much of the sanctity of the Army, and the presence of God among you: we are glad to hear, that, there is what there is. Should we grant it, yet it is not always a sufficient sanctuary in such cases; The holy Warriors compared with their enemies, might say as much, yet were defeated. If ever any, the *Waldenses* and *Albigeneses* might trust in this; yet prevailed not: One *Achan* may trouble a whole Host of *Israelites*

clites. You have indeed many godly men; and many as ungodly as ever I saw or heard; I am not willing the world should hear what I have been an eye and are witness of: be not too much displeased, if I say, that if my judgment fail me not, you have some among you, with whom I fear God is very angry, and will certainly find a time to bring them to sad reckonings, that make your Army very unsafe, I mean men of some mark.

You may also presume of the fidelity and obedience of your Soldiers, whereof we had a grateful experiment lately: but you shal do wel to consider, what the experience of the most experienced Leaders in the world hath ratified to all ages; That

Civilibus bellis, plus Militibus quam Ducibus licet.

You have many very hungry of prey, extremely poor and rude, shifdles for livelyhood, weary of labor and honest callings.

Improbi odio & tadio suarum conditionum, omnia mutari student: neque ullum vastum fretum & procellosum tantos ciet fluctus, quantos multitudo, si semel libertate Luxuriat.

And let me tell you in time, that it is thought some mens faces among you differ from their hearts: they watch but a turn to lead their Leaders; and if the wind comes about to any purpose, it is feared you wil meet with gusts, blowing out of your own quarters; that wil hazard your very foremost; *Verbum sapienti.*

It is feared that you do not tenderly consider what a black cloud you may happily make in a future Story of your actions; nor what infamies and execrations you may bring upon your dear Children to many ages. What State wil ever betrust them with places of trust so long as your memories last?

Nor that you do bethink your selves, what injury you may do to such of our Nobility, Gentry and Ministry as you purchase to you, and engage in your disallowed way, who wil hardly live to recover that interest in good mens hearts, which they have already lost.

Nor do you wel consider what great wrongs you may do to multitudes in your Army that are young and poor, who had more need to be falling again to their work, and providing a better course of life then lying idle with you, when themselves and the Commonwealth have such need of their labor and diligence.

It is much feared that you too far proclaim either the weakness or the supineness of our Kingdom to forraign Nations.

Cogitent inimici, primum omnium, Magistratum vigilare, adesse providere Reipublica, deinde magnos animos esse in bonis viris, magnam concordiam, maximam multitudinem, magnas praterea copias militum: Deo denique Immortales, huic invicto Populo & Clarissimo Imperio, contra omnem vim auxilium esse laturos.

IF

If subjects doe such acts, as give the world to understand, that these things are not to be found or feared in England, it may well emperill the State in such hostile times as these, when nationall ambition flowes over all bankes, and nothing contents men but warres: Loyall Subjects should be too studious of the honour and safetie of this nation to let it be thought at home or abroad, that such an Army as this, can command the whole Kingdome.

It is feared you have by your examples mislead ignorant and prophane people into very sinfull miscarriages; your deportment to the Parliament in some of your Demands seeming too imperative, it is thought hath incouraged many uncivill persons to slight it, and to offer it such Florentine rapes as have seldome or never beene heard of in this State. You doe very well to controll them, but you had done much better, if you had never taught them the way, it is the most Lethall lesson that can be taught or learned by any Subject; such as have had any hand in it should do well to grieve with all the grieft humane hearts can afford: those that have offered such contemptuous affronts to supream power, can do no more, unlesse it be to contemne God himselfe, who probably suffered it in part for your destruction.

*Qui ordinem Senatorium despexerunt, ad injurias Libidinesq,
suas omnia Coquant.*

It is an amazement to such as feare God, and know the proportions of State, to see multitudes present popular petitions to you, of such nature and importance, as intimate that they take you now to be the soveraigne Power of the Land, or that you can command it.

But that which is more grievous, we read in some late Pamphlets, that in reference to some of these petitions, this and that is the sense of the Army, as if the sense of the Army were the supream Law of the Realme. I am yet perswaded, it is utterly against your knowledge and wil; but if you shall receive such petitions without checke, and permit such answers to flie abroad without controll, your faithfullest friends will feare that the frames of your hearts are very much altered from what

they were when you first enared into your places: when wee dare say for you, you would have declined such things with feare and trembling.

As I was writing the last line, there came to my hand, a clear vindication of your loyalty heerein, for which I heartily thankeyou.

It is doubted, that you doe not commiserate the Countrey so much as you should, or the exhault condition of it requires; your supernumerary soldiers which have flockt to you of late, such as are not so trusty to the cause of the Parliament, as they should, for whom you also demand pay. Divers Officers of your companies carrying their wives and servants with them; very many Gentlemen and friends with their retinues visiting and accompanying you in a work about which they set themselves and are not employed by the Parliament, and all allowed free quarter by your Quarter-master, doe not only alienate the hearts of men from you, more then you are aware of, but miserably impoverish mens estates and families.

It is supposed, that though you profess the continuance of your Army be, to settle peace and suppress new commotions, yet that it will rather provoke to them. If one man stands in the street with a payre of Cudgels in his hands, he will soone invite many more to crackt crownes: while you march under the Commission and countenance of the Parliament, you were under God, safe; but since they ordered your disbanding, and you refused, you are lookt at by many, as chalengers or Champions, having little else to beare up your armes, but your own legges. Men that have good eares and eyes, doe not see any great feare of domestique Insurrections, nor of forraigne Invasions, so much as to keepe a numerous Army on foot to propell them; nothing appears to them more likely to stir up new warres at home, then these your proceedings; for it cannot be expected, that the spirit of war will bee layd downe so long as you keepe your Army up, too many hoping for new employment cannot settle to any other course. Long wars have ever begat a trade of warre. You must thinke that all who malign you, will be stirring up new quarrells against you, and parties

to maintaine them, that all who cannot allow your way, will be blowing smoake in your faces, that the whole clamour of the people will at length cry up Kirres, to cry you downe: You may easily observe, if you please, that all the late Stirres, which you call mutinies and treacheries, tending to new wars and spilling of blood, have rose in opposition to you; if you would lay downe your Armes, it is hoped every true subject would lay downe his head on his pillow, and willingly take his rest.

It is much feared, that these your proceedings are very pressing provocations to our brethren of Scotland, putting them upon extream racks of conscience and counsell, in regard of their Co-interest and Covenant; and what the product thereof will be, nor you nor we can foretell; if it should be in any of your minds to continue your Army and way, that you may the rather provoke them upon us, I am bold to say, you go the next way to provoke God, to provoke our children, and childrens children to such curlings and curses as neither you nor we shall lie quiet in our graves.

Pacem volo, sed pacis nomine bellum involutum nolo.

It is feared by some, whose charity I rather accuse then excuse, that these your courtes are somewhat allied to the first great civill Stirres of Rome, whereof it is sayd,

Ille dissensiones, erant huiusmodi qua non delendum, sed ad commutandum Rempublicam pertinerent, non illi nullam esse Rempublicam, sed in ea quæ esset, se esse principes voluerunt.

If you should ayme at any such thing for your selves or any others, by whose helpe you might attaine your owne ends, the Land would blash it selfe on fire at the humility and pride of Saints.

Suppose sundry of you who are more godly, should level at no such matter, yet I feare you could not lay us in sufficient hostage to secure us from all your followers: nor will bee in your power to hinder them, if you proceed much further.

Bellum Civilem hi semper exitus, ut non ea solum fiant qua velis victor, verum etiam, ut in nos gerendus sit, quibus adversariis parva est victoria; minime enim omnium bellum ex

decretis procedit, sed ipsum ex se malis invenit, & ut res sunt nata, Ambitiosi, Honores quos quiesca Republica desperant, perturbata se consequi posse arbitrantur.

They that doe not well see where they begin, can never foresee where they shall make an end.

It is feared that the liberty of Religion, which you seem to desire, for tender Consciences, if it bee not the better limited by the rule of the Word, will cause the State to offend all the Consciences in the Kingdom that are sincerely and judiciously tender, and the publique peace also.

Nimia Licentia semper evadit in aliquod magnum malum.

Especially in matters of Religion.

It is also observed, that you seem to set up, what God and the State hath pulled downe, and to pull downe what hath been set up with much paines and prayer: Sandy places where you have quartered falling againe to the old Service Booke, divers scandalous Ministers formerly sequestred, claiming their Livings under colour of your allowance, which threatens a returne to our old vomit; This doth utterly blast the esteeme of your Army, in the hearts of good men, who conclude that your way cannot be of God; surely when he gives the Kingdome to the Saints, he will not suffer them to give such large toleration to erroneous opinions, nor to build with one hand, and plucke downe with the other. This makes us all ready to cry aloud to our Honourable Parliament,

Cavete Patres Conscripti, per Deos Immortales, ne spe presentis pacis, eternam pacis amittamus.

It is feared and felt, that these your motions put such an ague into the blood and spirits of the people throughout the Land, that they cannot bethinke themselves of heavenly and spirituall things; godly men thinke that it is full time now for men to attend the working out of their own salvation, and the welfare of their families and posterities.

It is greatly feared by wise men, that you doe not prudently consider the season wherein you undertake so important an action, a time wherein God is abating the height of all humane glory, you see how he hath dealt with our King, with our Parliament,

liament; with our City, if you grow too great and popular, your turne will certainly come in his season.

A time when God raines snares upon this whole Land, suffering men to set little else but obliquities, illegalities, absurdities, and selfe-disappointments.

A time wherein Satan hath set the Land on fire, and like *Nero* sits on his Turret, making musick with his instruments, I meane his prophane lying Pamphleters, that every man may dance Antick over his brothers head. It is a Proverbe not to be neglected, that, he that danceth when the Divell pipes, shall certainly breake his shins; If he hath not the lucke to save them whol, by breaking his neck. Wise men will not travel in a night, when the aire is full of *ignes fatui*, nor a sober Mariner boyse up all his sailes, when the windes blow in all quarters.

It is feared, if not concluded, by very many of your true friends, that you run into deepe errors, concerning the Parliament, and through them to the whole Kingdome. I shall touch them as tenderly and briefly as I may.

That so long as you continue in this manner, it is impossible but there will be great divisions in both Houses: your Army is like a black and blustering storme, that scatters a strong fleet of friends.

That nothing can be concluded comfortably concerning the Government of the Church; which though you professedly disclaime to meddle with, in some of your writings, yet it is thought you aime most at it, by circuit or circumvention, you may disavow it in your owne military way; but if you mould a Parliament to your owne minde, and cause them to establish what you desire, it is all one, and you will finde it much worse: *Quod vis oritur, vis moritur*: These differences and delays are very grievous to the worke and kingdome of Christ, through the contentiounesse of unmortified men; so long as each side are peremptory and inexorable, and you hold in the wedge betweene them, it is not likely they will agree upon such weighty debates with any convenient strength.

Magna vis est, magnam nomem, unum & idem sentiens et Senatus.

That you weary away many godly Members, who seeing their presence uselesse, withdraw to their homes, though I cannot commend their practise.

Ad alium me onere officii opprimi, quam quod mihi semel cum fide impositum est, aut propter perfidiam abjicere, aut propter imbecillitatem animi deponere.

Yet hearing their allegations, I dare not wholly condemne them.

Quatinus ad publicum consilium & auctoritatem Respublica revocatur, manendum est quasi in vigilia quadam Consulari & Senatoria.

but any longer is in vaine.

That in respect to your mindes and power, they have so long foreborn to punish the insolencies of sundry delinquents luxuriant in their tongues and actions, that it is likely that the Justice which God requires will never be done; and that it is almost too late to re-minde them, what was spoken to the like Counsell in the like case.

Retinenda est vobis constantia, gravitas, perseverantia; repetenda est vetus illa Auctoritas & severitas, quibus hic Ordo nimium caruit diu.

That by propounding matters of State and Church with your Swords by your sides, hovering so neare as you doe, you wholly take away the liberty of the Parliament.

Solutiores & liberiores sunt, quibus est integra judicandi potestas, nec ut ea quae praescripta & quasi imperata sunt facerent, nulla necessitate cogantur.

That you doe much impeach the wisdom and dignity of the Parliament in your Proposals, wherein you not only require a repeale of somethings they have deliberately enacted, but some things utterly destitutive to Christianity and policy.

Pudendum est bonistoria esse decreta Legionum quam Senatus.
If the addresse lately published be indeed yours, which I doe not believe, truly your case is much to be pitied, and you have great cause to feare your defeate is not so far off as you may happily hope.

If you can tell me of any such Army as yours, that rose against

gainst the State and mindes of their Countrey to attaine your supposed ends, that at length vanished not into nought; I will acknowledge the shortnesse of my memory and reading.

That by these courses you doe not onely what you may to annull the present, but to provoke the people to loath all future Parliaments, so long as this generation lasts. If they establish what you desire, for feare, or concurre with all you propound for love, or turne this way and that way in meeere observance of you, what English man will ever regard a Parliament more? and what foraigner will not say, the wisdom and strength of England is lost?

Senatus Consilia, si valuisse, Respublica sciret; si non, huc atq; illuc fluctuare cogitur.

And heere I must bettise both my conscience towards God, my faithfulness to my Country, and my love to you, if I once againe turne me not to our most Honourable Lords and Commons, and say with a better Orator;

Hoc profecto tempore, cum potestatem omnem vos habetis, ut statutu a vram nos, qui semper vestra Authoritati dedisti fuimus, semper miseri lugeamus, an per vos, ac vestram fidem, virtutem, sapientiamq; recremur.

I have now spoken my thoughts to you in uprightnes, wherein if I have vented any distemper of my owne spirit, or aymed at any sinister end, my heart hath deceived me. I am not so stupid, as not to expect many frownes, both from some transported men of the Army, and from others also, who will tell me, that *Tutus non est scribere adversus eos qui possunt proscribere*: and that there is no prudence but silence in such times as these.

For the Army, I hope I shall lye safe behinde a treble Rampart. 1. Their piety, which will excuse me for speaking my conscience. 2. Their valour, *Fortes non sunt vindices*. 3. Their own freedome to speake and doe what they judge ought to be spoken and done.

For others, I have reserved one old Roman sentence more to intrench my selfe in.

Si longe intervallo mea sententia ab omnibus laudetur, quid refert, si hodie à paucis visperetur?

FINIS.